

(sacrificial} food, goes to the tamer
(of enemies)^ whose
adversaries are unborn: therefore
(priests) pour out
(the "libation), dress (the cakes and
butte*), diligently
discharge (your offices) to him who
is the acceptor of
prayer, who is glorified by many.

2. MAGHAVAN, who fills his belly
with the *Soma*,
is exhilarated (by drinking) of the
sweet-savoured
beverage, whereupon he has lifted
up his destructive
thousand-edged¹ weapon, desiring to
slay (the *Asura*)

MRIGA,
3. He who pours out the libation to
that INDRA, by
day or by night, undoubtedly
becomes illustrious:
SAKRA disregards the man who is
proud of his de-
scendants and vain of his person,²
and who, though
wealthy, is the friend of the base.
4. SAKRA does not turn away⁸
from him whose
father, whose mother, whose brother
he, has slain,⁴ but

¹ *Sahasra bhrishtim*, the scholiast interprets
aparimita *tejcut*,
of unbounded lustre.

³ *Tatanushtim*, *tanuxubhram*, are explained, he
who desires,
(*vaskti*) an extended (*tatcC*) race (*santatim*) and he
whose person
(*tanu*) is-decorated (*subhra*) with ornaments, and in
both implying
ing *swaposhakam ayajvnam*, a self-cherisher not
offering
sacrifice.

³ *Na ata if hate*, he does not fear, or does not go
up, or from
hence: *no. bibheti na geushchhati vd* is the
explanation of the
scholiast.

⁴ *Avadhit* has no other nominative than *8akra*,
but in the
second line we have *na kilmsidd ishate*, he, *Jndra*,
does not go
from sin, sm being put for sinner, that is, from one
who is a
parricide or the like, *pitrdi badha yuktdtj* that is,
he does not
turn away from him who has committed these crimes :
the reason
also is- given, *vetiidvasya prayat&*, for rerily he
desires bis offer-
ings, *prayat&ni ddndni*: the doctrine, therefore, is here
inculcated,
that devotional merit compensates for want of

moral merit :
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